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The Masonic Craftsman

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In This Issue: Christianity, Democracy and Our Children

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TO YOUTH

Beneath the canopy of blue,
Wistful at what shall come to him,
Stands Youth.
Confronting Fate in curious garb—
Bewildering in complexity.

What mean these omens all around,
The sounds of strife, confusion multiplied?
Hath God ordained that he shall seek
Still further to enhance the good
Of what is past? or,—shall he
Supinely fill a futile role
Of routine, charged with nothingness
Of worth?

Look up, not down, O Youth !
There rides a star, 'tis yours
To follow; by it you may find
Such inspiration and the work
To which your destiny is tied; and
Learn from men who died
That in the company of heaven
Are gallant souls, whose destiny,
Like yours, was fraught with fear
Of what might be, and yet
Who carried on, encouraged by
A faith in God—to immortality.

ALFRED H. MOORHOUSE.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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MARCH, 1941

No. 7

18TH CENTURY PROPHECY

*The time will come, when thou shalt lift thine eyes
To watch a long-drawn battle in the skies,
While aged peasants, too amazed for words,
Stare at the flying fleets of wondrous birds.
England, so long the mistress of the sea,
Where winds and waves confess her sovereignty,
Her ancient triumphs yet on high shall bear,
And reign, the sovereign of the conquered air.*

(Translated from Gray's 'Luna Habitabilis', Cambridge 1727)

PROPHECY The above remarkable words were written by the great English poet, author of the famous elegy, 200 years ago, and in the light of current events, would seem to have been prophetically inspired.

Like Jules Verne's stories which enthralled our youthful minds, many seemingly impossible feats have become commonplace. Science and discovery have brought to pass things undreamed of not so long ago and in doing so altered the aspect of the world—social and economic.

Unfortunately, man in his weakness has not fashioned a suitable social fabric to correspond to the changed circumstances, with the result that what might have been life's greatest blessings have in some cases been diverted to its greatest curse. Diversion of scientific gains to destructive ends has been the cause of endless suffering and misery in the present war. Let us hope that the lessons to be drawn from it will in their shocking effect so stimulate men's minds that in the world which is to follow after the present strife the uses of scientific progress may be more properly appraised and their diversion to wrongful use be made impossible.

ANNIHILATION It has been obvious to the discerning reader for some time that Freemasonry is the bete noir of the totalitarian powers—who seek by every means to destroy it. The extent to which these prostitutes of freedom and liberty have gone in their efforts is appalling in its cruel subtlety. Harshest methods have been applied to Freemasons, including that of systematic murder.

If proof is needed, it will be found in an illuminating article appearing on another page of THE CRAFTSMAN entitled "The Annihilation of Freemasonry," by Sven G. Lunden, an internationally known writer who has specialized in the history and current situation of Freemasonry.

In the light of the known facts it is little short of sui-

cidal to ignore a dangerous threat to the Craft which might well become desperate.

Passive resistance is not enough. Men who love Freemasonry and all it stands for—and these things are of the very essence of liberty, of thought and conscience—must, to justify their belief in its principles and determination to preserve it, set up an impenetrable rampart against the vileness which Hitler, Mussolini, Franco, et al., would substitute for it.

The gravest situation which has ever confronted free men everywhere now exists. Freemasonry as a prime factor in free and enlightened thought and a builder of the fabric and structure of democracy is one element to which all people may reasonably look for leadership—to retain and maintain and strengthen free human institutions.

To that end the wisest men within the Craft can find no better field for their talents. The path of duty is plain. Means must be found to combat an evil thing. There is no higher ideal—no worthier cause than this of Right against injustice and oppression, and the enslavement of men's minds.

AFTER A middle-aged visitor, and lodge member for six months, recently visited this editorial office. He was enthusiastic on the subject of instruction to the newly-made member and continuing it. That latter phase is one in which it is easy to heartily concur, for if Freemasonry lacks anything it is the sustained interest of its members. To sustain interest, and continue the Work in which the apprentice has embarked is the chief medium for building an enduring structure: "that house not made with hands . . ."

How often true it is that the Entered Apprentice, passed to the degree of a Fellow Craft and Raised to the Sublime Degree of a Master Mason finds himself, after signing the by-laws and receiving the felicitations of his fellows, in a mental fog in so far as any further Light is attainable. He may perchance choose to seek it in the so-called "higher degrees" of the York or Scottish Rites, be immensely flattered at the privilege of wearing the symbols of those degrees and imagine himself to be a Mason in very truth, whereas actually, if he has not been taught the application of the principles involved in sundry lessons and their continuing importance to his daily life and the honor of the Craft, he has not by any means become a master workman. In fact, because of self satisfaction he may have done not only himself but the fraternity harm, in that his complacency and the non-application of the important truths he should have learned create a false impression to the world at large.

There are all too many men who have taken Masonic degrees to whom a continuing ritual of life following Craft precepts mean nothing. They are not to be blamed for this if in its complacency responsible authority contents itself with collecting his dues, mailing him the customary official notices and otherwise shows but perfunctory interest in him.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

Here is a waste of fine material. Filled as he is with enthusiasm when entering the fraternity, inspired by a beautiful ritual and doubtless desirous of maintaining active interest, the apparent void into which he steps after his "formative" months stifles ambition, his interest wanes and he becomes just another member. Truly "hope deferred maketh the heart sick."

No greater responsibility rests upon Craft leaders than that of following up the new member and affording

him opportunity to continue in the life of service to which he has been dedicated and, while there will be some disillusionment to the enthusiastic beginner, there will yet remain much of good influence to him and to all with whom he comes in contact.

The new member is the hope of the future to a large degree. His Work will mark the Craft in future years; in the Blue his Masonic education should begin—and continue.

A
Monthly
SymposiumShould the Masonic Press Reply to Attacks
Upon the Craft?ALFRED H. MOORHOUSE
BOSTONThe Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGO

THE PRESS SHOULD REPLY

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

IT HAS to be reluctantly admitted that in this country there are comparatively few journals purporting to represent the Craft whose arguments would lend dignity or weight in any reply to outside criticism. This



is due as much as anything else to the ostrichlike attitude of Grand Jurisdictions which have sought to frustrate rather than foster the functioning of a representative Masonic press. As a result, with a few exceptions, there is no Masonic press here worth mentioning.

Freedom of the press is one of the outstanding bulwarks of democracy. Freemasonry needs such an instrumentality to promote interest and understanding of its objectives, to clarify cloudy thinking and instill knowledge in the unenlightened public mind. The absence of these factors has been a chief reason for attacks against the Craft. Where ignorance prevails, wrong motives are inevitably ascribed to it, and false conceptions of its altruistic objectives arise. It is often believed by even intelligent readers that some sinister, secret power is exercised by the fraternity in national and international affairs, while quite the opposite is the truth.

What weight any argument or reply to the critics of Freemasonry would have in the present state of affairs, in view of the more or less indifferent attitude of Grand Lodge authority toward the Masonic press, is problematical. There are writers qualified and competent to make reply to criticism, and as the spirit moves them they will presumably do so. In our own case in the desire to spread Masonic light we are continually striving to correct error and misunderstanding and to present in proper perspective the purposes of Freemasonry; it is our belief that upon a proper appreciation and realization of its objectives much of the future happiness of mankind depends.

To meet fire with fire is an ancient practice, often effective in catastrophic circumstances but sometimes

leading to greater confusion and destruction. Harmony is essential to happiness. Attack requires defense when the citadels of truth are challenged. An enlightened proletariat depends upon the dissemination of sound knowledge. In order that truth and light may prevail regarding Freemasonry, or any other institution, it is necessary that false charges be refuted.

For purposes of informing the general public the Masonic press is at present the best available medium, even though lacking in the power it should possess. In the final analysis the only "official" reply to any attack which can be made is by Grand Lodge, and there are 49 of these in the United States alone, and even these have not agreed upon unanimity of principles. By education of men within and without the fraternity in Craft fundamentals light percolates. Through a strong Masonic press such light may be made effective to confound those who in their ignorance would seek to destroy it.

ARE WE MICE OR MEN?

By JOS. E. MORCOMBE
Editor Masonic World, San Francisco

"SHOULD the Masonic Press Reply to Attacks Upon the Craft?" The fact that such a question can be seriously asked indicates a peculiar condition of mind. We can pertinently put another query, which



should first be answered: "Why a Masonic Press?" There are few among thinking Masons who would deny the usefulness, or even the necessity, for such an agency. The Craft publications at all worthy of the name have a double function. Of first importance is that of informing readers as to the development of real thought leading to action, as manifested within the fraternity. For Masonry, being progressive, must at all times be reaching out into new fields, wherein to find matter for strengthening and broadening its interests and increasing its functions. Another, and very important, purpose is to give the general public a correct view of the Masonic mission as a constituent of the social order. To accomplish this,

there must be a constant watchfulness to detect and challenge unjust criticism, and to combat hostile or injurious influences.

An institution that will not fight to defend its rights is unfit to exist. Nor will one too indifferent or too cowardly to face boldly its detractors, or open foes, make much headway as a real factor in the social and moral life of the people. Masonry, like every other organization, must come before the bar of public opinion, and there state and defend its own cause, if it expects to be recognized as a serious and worthy constituent of the community. This showing, under present circumstances, can be made in no other way than by means of a watchful, informed and diligent Masonic press.

There is somehow kept in feeble life an idea that Freemasonry is a thing apart, not amenable to questioning except within itself. We are being told at times that no one has a right to criticize Craft purposes or motives; that the world must take for granted, and accept without demur, whatever it sees fit to give out as to its work and worth. But it is found that such attitude results either in false motives being attributed to the fraternity, or it is passed by as not worth serious consideration.

As a matter of fact, this air of lofty indifference to outside opinion has been largely responsible for the fact that the fraternity is seldom considered as a needed participant in the greater matters that have affected human life. The general public opinion of Masonry, as held by even its friendly contemporaries, is that it is a highly respectable body of men, having in their association certain incidental features of worth to themselves. But as being capable of exerting a very real and beneficial influence in a world of pulsating thought and grim realities it is not to be counted. Fortunately of late "a change has come over the spirit of our dreams." We are beginning truly to believe in ourselves as Masons, and demanding that others shall see things from our point of view.

Recent events have proven that Freemasonry can be made the victim of sustained brutality, and by elements that can not be ignored. It looms large in the tense drama of "the martyrdom of man." These persecutions are thus far confined to countries other than our own. But it will not be denied that here in the United States there are elements hostile to Masonry, and that these but wait the time that may bring them opportunity to disrupt and destroy. We can depend upon the tolerance of the American people under ordinary conditions. But as even our own history shows, there are possible unexplainable movements that by some conjunction of influences may sweep away all the normal restraints. It is at such times that the foes of ordered society, and of Masonry, would find their opportunity. It is for us now to be building a favorable public opinion, to answer without fear or evasion any attack that is launched to test resistance. Through what other agency than the Masonic press can the truth be made manifest? That it would be indirect, so far as the public is concerned, is true; but that quiet influence properly exerted, will reach far and prove greatly effective.

In the past the press, for all its deficiencies and limitations, has valiantly met and silenced all foes in open debate. That it can, and will, do so again if occasion arises, is beyond question.

THE ANSWER IS YES

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

IT MAY be admitted that the indefinite traditional policy of the institution of Freemasonry has been to ignore all attacks made upon the craft, to pursue the even tenor of its way and permit its works to speak for themselves. There have, however, been occasions in the past when such a course has not only been palpably inexpedient, but when frank statements of the institution's principles, objectives and practices were imperative. Freemasonry has absolutely nothing to conceal from the world, and to refute or forestall false or inaccurate accusations Grand Lodges have frequently promulgated declara-



tions of principles, setting forth aims and policies for the benefit of non-members and members alike. The Biblical injunction to turn the other cheek in silence is highly idealistic, but such a course is too easily misconstrued by the thoughtless as an admission of the truth of groundless accusations, and will inevitably be so interpreted by those who are prompted by ulterior motives.

There are no reasons why the Masonic press should be governed in any manner other than that which is incumbent upon Masonic officials or lay members, except perhaps that the press affords a vehicle for the wider dissemination of information. Perusal of such publications discloses a wide variance in the practice of replying to attacks upon the craft. Some rarely indulge in the practice—others are constantly on the alert to detect real or fancied aspersions on the fraternity, and reply with a vigor that frequently borders on indiscretion. There have in the past been publications which have apparently existed for no other purpose than to foment ill will and spread intolerance. They are invariably anti this, that or the other thing, and have no connection with the Masonic fraternity other than the desire of their publishers to play the role of voluntary defenders of the reputation of the craft for purposes of their own. Fortunately such publications do not survive long, but while they exist they are obnoxious and harmful.

There are many occasions when factual replies should be made by the Masonic press in refutation of untruthful or distorted statements referring to Freemasonry. There is no reason why the Masonic press should remain silent when organized movements make their appearance to destroy such avowed Masonic principles as the separation of church and state, the integrity of our public school system, the right of the individual to freedom of conscience and self determination. The preservation of our democratic form of government merits strenuous support. True, many of these things do not constitute a direct attack on Freemasonry, but they do threaten those principles which are the foundations of the institution. However, moderation, dignity and toleration are Masonic principles, and these should be scrupulously observed, whatever the provocation may be.

Sometimes accusations against Freemasonry, usually emanating from countries where the fraternity is pro-

scribed, are so fantastic and absurd that they merit only ridicule, and their recitation frequently provides a grain of humor. There would be little need for reply to at-

tacks upon the fraternity, were it not for the fact that the wildest assertions will be implicitly believed by some if they are not denied. The answer is "YES."

The Annihilation of Freemasonry

By SVEN G. LUNDEN

Reprinted from *The American Mercury* (February 1941), by permission.

There is only one group of men whom the Nazis and the Fascists hate more than the Jews. They are the Freemasons. In Italy, indeed, the anti-Jewish feeling is of recent vintage and largely artificial, whereas the blackshirt hatred of Freemasonry is old and deep. In their own countries Hitler and Mussolini inaugurated their respective reigns with outrages against Masons and Masonic institutions, and they have never relaxed the systematic persecution. Now Nazi conquests of other European nations—whether by invasion or forcible "persuasion"—are followed automatically by hostile measures against Freemasons. From Norway to the Balkans, the progress of the Swastika has brought outlawry, and often vandalism and death in its wake for all Masons. The anti-Semitic excesses have been widely reported, the anti-Catholic outrages have had considerable publicity, but the merciless totalitarian assaults on Freemasonry have not received a tithe of the world-wide attention they richly merit. They are practically an unknown chapter.

Nazi and Fascist publications leave no doubt of their belief that all evil in the world, from the high mortality rate among the dinner guests of the Borgias down to the Versailles Treaty, has been the work of Freemasons, alone or with the help of Israel. In *Mein Kampf*, Hitler merges his twin phobias:

The general pacifistic paralyzation of the national instinct of self-preservation, introduced into the circles of the so-called "intelligentsia" by Freemasonry, is transmitted to the great masses, but above all to the bourgeoisie, by the activity of the great press, which today is always Jewish.

And one of the first official statements made by Hermann Goering in his capacity as Prime Minister of Prussia, when the Nazis took over power in 1933, was that "in National Socialist Germany there is no place for Freemasonry." That view was not news. It had run through all the Nazi propaganda and had been an intrinsic part of the Fascist attitude in Mussolini's realm.

After the German debacle of 1918, the frustrated man who had been the virtual master of Germany's destinies, General Erich Ludendorff, sought an outlet for his bitterness in diatribes against Freemasonry. Right up to his death, Ludendorff devoted himself wholly to propaganda intended to prove that the war, the ensuing German revolution, and most other world ills had been the doing of the Masons. He published a pamphlet entitled *Annihilation of Freemasonry Through the Revelation of Its Secrets* wherein the so-called secrets of Freemasonry were "revealed" for the hundredth time since the foundation of the Order in 1717, without, however, annihilating Masonry. The senile general's main thesis was that Freemasonry is a Jewish device intended to make "artificial Jews." On one page the hand that had

led Germany to disaster in 1918 wrote: "It is cheating the people to fight the Jew while allowing his auxiliary troop, Freemasonry . . . to function."

The Nazis continued where Ludendorff left off. But others had preceded them in Mason-baiting. In 1917, as one of their first acts, the Bolsheviks dissolved all lodges in Russia. In 1919, when Bela Kun proclaimed the dictatorship of the proletariat in Hungary, one of his first decrees ordered the dissolution of Masonic lodges. In 1925, Spain's first dictator of this generation, General Primo de Rivera, ordered the abolition of Freemasonry in his country.

Benito Mussolini went about the same business more methodically. Having established his regime, Il Duce proceeded step by step to exterminate the lodges and the influence of Italian Freemasonry. Even the Nazi apostle, Dr. Alfred Rosenberg, has admitted in his book *Masonic World Policies* that the Freemasons had been the creators of the united democratic Kingdom of Italy. But this did not win them any mitigation of horrors at the hands of ultra-patriotic Fascists. In 1924, Mussolini decreed that every member of his Fascist Party who was a Mason must abandon one or the other organization. Thereupon General Cappello, one of the most prominent Fascists, who had held the post of Deputy Grand Master of *Grande Oriente*, Italy's leading Grand Lodge, gave up membership in Fascism rather than betray his Masonic ideals. He was to pay dearly for this loyalty. Less than a year later, he was charged with complicity in an attempt on Mussolini's life. It was a palpable frame-up by an OVRA stoolpigeon named Quaglia, but General Cappello was sentenced to thirty years in prison, where he probably still lingers.

In the summer of 1925 Mussolini got around to dissolving Italian Freemasonry. In an open letter to Il Duce, the Grand Master of the *Grande Oriente*, Domizio Torrigiani, had the courage to stand up for democracy and freedom of thought. The price he paid was exile to the Lipari Islands. After nearly going blind there, he died soon afterwards. Hundreds of other prominent Masons shared the harsh Lipari exile with him. At the peak of the anti-Mason agitation, in 1925-27, blackshirt strong-arm squads looted the homes of well-known Masons in Milan, Florence and other cities, and murdered at least 100 of them.

The Nazis acted more swiftly. Immediately on Hitler's rise to power, the ten Grand Lodges of Germany were dissolved. Many among the prominent dignitaries and members of the Order were sent to concentration camps. The Gestapo seized the membership lists of the Grand Lodges and looted their libraries and collections of Masonic objects. Much of this loot was then exhibited in an "Anti-Masonic Exposition" inaugurated in 1937 by Herr Dr. Joseph Goebbels in Munich. The

Exposition included completely furnished Masonic temples.

The persecution was carried over into Austria when the country was captured by the Nazis. The Masters of the various Vienna lodges were immediately confined in the most notorious concentration camps, including the horrible living hell at Dachau in Bavaria. The same procedure was repeated when Hitler took over Czechoslovakia, then Poland. Immediately after conquering Holland and Belgium, the Nazis ordered the dissolution of the lodges in those nations. It was also Point One on the agenda of Major Quisling in Norway. It may be taken as part of the same ugly picture that General Franco of Spain in 1940 sentenced all Freemasons in his realm automatically to ten years in prison. When France fell last June, the Vichy government caused the two Masonic bodies of France, the *Grand Orient* and the *Grande Loge* to be dissolved, their property being seized and sold at auction.

The countries which are still ostensibly independent, but actually under the heel of Germany, must prove their conformity to the Nazi pattern by taking harsh measures against Masonry. In Hungary the dissolution of the lodges was unnecessary because they were never allowed to resume after Bela Kun was overthrown. Mason-baiting is the one "principle" on which White Terrors and Red Terrors have always agreed. Rumania recently prohibited Freemasonry to prove its subservience to Germany. Bulgaria and Yugoslavia, inhabited by a levelheaded and tolerant peasantry, were also obliged to enact the twin sets of laws—anti-Semitic and anti-Masonic—that demonstrate "friendship for Hitler."

The summary does not begin to convey the full terror of the Calvary to which Freemasonry has been subjected wherever the totalitarians took power. Murder, imprisonment, economic looting, social outlawry have been the bitter lot of individual Masons. Rapine has been the fate of their organizations, their treasures, their institutions of charity.

II

Why does this implacable and fanatic hatred of the Order obsess the totalitarian mind? The answer is in the whole history and temper of Freemasonry. For more than two centuries its leaders have been consistently on the side of political freedom and human dignity, reaping a harvest of persecution at the hands of tyrants. Before going into that, however, we must distinguish clearly between two things: Freemasonry and Freemasons. The chief trick of Mason-haters through the generations, a trick followed by the Nazis, is to direct their accusations not against Freemasons personally but against the whole Masonic Order.

Freemasonry is made up of Masonic bodies: lodges, Grand Lodges and other groupings. All of these scrupulously refrain from meddling in politics or any other subject not directly related to Masonic matters or charity. The Constitution of the Order stipulates that every member must be a loyal citizen of his country, and it professes adherence "to that religion in which all men agree"—that is, belief in a Divine power, in morality and in charity. In contrast to narrow nationalism, it believes in serving Humanity as a whole. That is all that the Masonic Order itself professes and is interested in. What individual Masons do as citizens of their respective countries to serve the ideals they personally believe in, is their own business.

This attitude is no subterfuge. On the contrary, the enlightened Freemason not only admits but prides himself in the fact that modern democracy and human progress owe so much to the heroism and idealism of individual Freemasons. Unless he is a very naive person he will also admit that the lodge is a place where congenial people meet to gather that moral strength which they need to stand up for the ideals of liberty and equality outside the lodge. At the same time, however, to true Masons the lodge is hallowed ground, and inside its gates politics and the other concerns of the market-place are taboo.

Some of the less critically-minded Masons like to trace the origins of the Order back to ancient Egypt. But in its present form, Freemasonry originated in England, probably in the Seventeenth Century, while the first Grand Lodge was founded in London in 1717 and the regulations, by-laws and constitutions of Masonry were laid down in what is known as Anderson's Constitutions in 1722-23. The spiritual elements underlying these precepts were decidedly "advanced" for their time, emphasizing as they did tolerance for other men's religions and the brotherhood of all human beings.

The intellectual and spiritual foundations of modern democracy, including the American Revolution and the American Constitution, are to be found in large part in the teachings of Jean Jacques Rousseau and in the ideas cemented into the great first Encyclopedia. And it is a fact that most of the authors of that epoch-making Encyclopedia—Diderot, D'Alembert, Condorcet, the famous Swiss philosopher Helvetius, etc.—were Freemasons. The envoy to France from the rebellious American colonies, Benjamin Franklin, also was an ardent Freemason. So were George Washington, sixty among his generals, John Hancock and a great many of his co-signers of the Declaration of Independence. Both Washington* and Franklin long held the post of Grand Master.

The most distinguished among the Masonic lodges of Paris in the Eighteenth Century was the "Lodge of the Nine Sisters"—that is, the nine Muses—and its membership included the intellectual cream of France. When Voltaire paid a visit to Paris in the year of his death, at the age of 79, he was initiated into Freemasonry in this lodge. The climax of the ceremony came when Brother Benjamin Franklin of Philadelphia handed to Voltaire the Masonic apron which the great Helvetius had worn before him. Voltaire raised the apron to his aged lips.

Six years before that memorable day, something even more memorable happened in Boston. It has come down in history as the Boston Tea Party. And it is no secret that the "Indians" who dumped the cargo on December 16, 1773, had emerged from the building which housed the St. Andrews Lodge, the leading Masonic body in Boston. Their job done, the "Indians" were seen to troop back to the lodge building—and no Indians ever again emerged from the lodge. Instead, a lot of prominent Bostonians, known to be Masons, did emerge. And in the book which used to contain the minutes of the lodge and which still exists, there is an almost blank page where the minutes of that memorable Thursday should be. Instead, the page bears but one

* George Washington was never Grand Master. He was Master of Washington-Alexandria Lodge No. 22.—Ed. Craftsman.

letter—a large T. Can it have anything to do with Tea? It is perhaps the only instance in the history of Freemasonry where a lodge, as a body, has taken an active part in politics.

III

Practically everywhere, individual Masons have thus been in the forefront in movements of liberation. Goethe, who considered himself a European more than a German and so often criticized his fellow-Germans, was a fervent Freemason, as was Wolfgang Amadeus Mozart. Mozart's opera *The Magic Flute* is full of allusions and symbolism relating to Freemasonry. In fact, its theme is the search for truth and the victory of tolerance over the fanaticism that springs from ignorance, a theme which Mozart shared with his brother Masons. But few Masons today, listening to the delightful tunes of Mozart's *The Marriage of Figaro*, realize that they are enjoying a "revolutionary" play, set to music by a Mason who believed in the "revolutionary" principle of the equality of all men. Beaumarchais' Figaro comedy was written and staged under Louis XV of France as an attack against the prevalent feudal social system. Mozart's choice of this play, at a time when the success of the young American democracy was firing the imagination of the world, was not accidental.

Hébert, André Chénier, Camille Desmoulins and many other "Girondins" of the French Revolution were Freemasons. The Masonic ideal of freedom was strong in the heart of a Frenchman who became a Mason while in the youthful United States of America—the Marquis de Lafayette. He remained an enthusiastic Mason all his life, and was until his death in 1829 Grand Master of the *Grand Orient de France*.

And during the whole of the Nineteenth Century, to be a Freemason was tantamount to being a champion of democracy. Many of the leaders in the great year 1848, which saw so many uprisings against feudal rule in Europe, were members of the Order; among them was the great Hungarian hero of democracy, Louis Kossuth, who found a temporary refuge in America. Like Kossuth, another celebrated champion of democracy, Giuseppe Garibaldi, was a thirty-third degree Freemason and Grand Master of the Italian Freemasons. Most of the leaders of the Young Turkish Committee, which in 1908 forced Sultan Abdul Hamid "the Damned" to give his nation a parliamentary form of government, and who deposed the "Red Sultan" in the following year, were likewise Masons. In Latin America, too, the process of liberation from the Spanish yoke was the work of Freemasons, in large measure. Simon Bolivar was one of the most active of Masonry's sons, and so were San Martin, Mitre, Alvear, Sarmiento, Benito Juarez—all hallowed names to Latin Americans.

Thus, while the Order as such kept out of politics, it attracted to itself the most democratically minded, the champions of human decencies—and won for itself the undying hatred of those who feared progress. Yet

Masonry has never been a subversive movement. In countries where democracy is a reality, even Royalty belongs to the Order. Both King George VI and the Duke of Kent are Freemasons**; so is the Duke of Windsor. His grandfather, Edward VII, was the chief of British Masonry, and he was succeeded in the post by the aged Duke of Connaught. King Gustav V heads the Freemasons of Sweden.

It is clear, consequently, why the Nazis and Fascists and Bolsheviks must hate an organization so steeped in humanitarian traditions. They know that Masons, as individuals, have founded a great number of modern democratic states, have drafted the Declaration of Independence and created liberal Constitutions the world over. But the totalitarian hatred for the Order is not merely emotional. It is clearly defined in the fundamental divergence between their creed and the Masonic ideal. In his book to which we have already referred, the Nazi Dr. Rosenberg writes:

Without doubt the Masonic dogma of Humanity is a relapse into worlds of the most primitive conceptions; everywhere where it is put into practice it is accompanied by decadence, because it conflicts with the aristocratic laws of Nature.

Thus in his own dogmatic terms he indicts Freemasonry for what is its greatest pride, its ideal of equality.

In 1938 Hitler's own publishing house, which puts out both *Mein Kampf* and the official *Volkischer Beobachter*, issued a volume on *Freemasonry, Its World View [Weltanschauung], Organization and Policies*. The preface is written by Herr Heydrich, second in command of the Gestapo, and hence an expert on oppression and violence, and hints openly at the seizure of the libraries and property of German Freemasonry. The book itself, by one Dieter Schwarz, discloses that every new Nazi member must "confirm by his word of honor that he does not belong to a Masonic lodge." In outlining the official Nazi view on the subject, it says in part:

Nordic is the Nazi conception of the world, Jewish-Oriental that of the Freemasons; in contrast to the anti-racial attitude of the lodges, the Nazi attitude is race conscious. . . .

Masonic lodges are . . . associations of Men who, closely bound together in a union employing symbolical usages, represent a supra-national spiritual movement, the idea of Humanity . . . a general association of mankind, without distinction of races, peoples, religions, social and political convictions.

I have read several hundred books about Freemasonry and scores of original Masonic documents. But never have I seen Masonry's basic ideals expressed more clearly than by its mortal enemies in the passage italicized above. Herr Heydrich and Herr Schwarz are right—the gulf between their *Weltanschauung* and Masonic ideals can never be bridged.

** The Duke of Kent is the present Grand Master of England.—Ed. Craftsman.



Christianity, Democracy and Our Children

By PERCIVAL L. WITHERBY (Canada)

[It was the inability to combine—the lack of collective action—on the part of the peoples of the world who profess themselves Christian, against a pernicious paganism and brute force which is anti-Christian to its very core, that caused the present War. When Christians throughout the world realize this, they will, or should, perceive the object of the War and the lesson it is teaching us all.]—ED. CRAFTSMAN.

Before turning to the main purpose of this article, it may be useful to preface it by recording three outstanding events relative to the War from which much can be safely deduced. The first and most important of these comes under the category of "Dunkerque," to which future historians of these times will point not merely as a land-mark in this struggle with Nazi Germany but as an unmistakable demonstration of what can be accomplished by a people united, inspired, and impelled by the spirit to win through, whatever the odds against them. That these odds were regarded at the time by the enemy as overwhelming is an established fact—proved indeed by the acknowledged fear by the British Secretary for War that but a fraction of the British Expeditionary Force could be saved. That the "inexplicable" strategic and other military mistakes of the French High Command and the capitulation of the Belgian King and his army, which coincided with it, were the culminating factors in a carefully prearranged German plan—based originally on organized treachery and "Fifth Column" activities in the Low Countries, meticulously prepared long in advance of the outbreak of hostilities—to place the British Force in an impossible position and compel its surrender, and thus, through the capitulation of the French Army and Navy, to pave the way to the rapid annihilation of Britain, is also an established fact. It failed in its object. But it failed only because the moral force, the spirit, which impelled those who fought the rear-guard action termed "Dunkerque" and those countless others who, through grim days and nights, achieved the evacuation and safe return of all but a fraction of the B.E.F.—was invincible. It was a demonstration of what a people, united and inspired by that spirit, can do. It was an epic.

The second event was its corollary—made unmistakably and swiftly clear to all. Hitler, indeed, lost no time in revealing it. Put briefly, he tried hard to "call off" the game at half-time—and failed once more. And he failed in this, his second, treacherous scheme for precisely the same reason that he failed in the first. For the spirit which impels those opposed to him is too real and too strong to be subject to temptation. That is the plain simple truth, and it has already generated fear in his mind. Hitler fears the Truth.

This, the third outstanding established fact, could be proved in a thousand different ways, and if adequately described would fill a volume! Let one illustration of it suffice. On Thursday, 11th August, was fought a formidable air offensive against a convoy of vessels in the English Channel. At its height it was sustained by 150 bombers and fighters, and it was estimated that 400

were engaged in the course of the action. At the end of the day 60 of the offensive aircraft had been brought down as compared with 16 of the defenders. The Germans in this Channel battle sank 5,000 tons of British shipping. But in their official bulletins they not only reported it as 67,000 but reported their loss of 60 planes as 10, and the loss of 16 British planes as 49. To put the best complexion on a serious reverse will always be a temptation to even a scrupulous belligerent. But for turning it into a victory there must be an urgent reason. That reason is this—Hitler is acutely aware that the truth is his most dangerous enemy. That is why he is, and has to be, a liar. And by his fruits we now know him.

From these three outstanding factors alone therefore, we may safely deduce what the end of Hitler and what Hitlerism stands for, must inevitably be.

But let no man imagine that end is near. It is not. We have still much to suffer and to learn. For this reason, if for no other, this Crusade against Evil things will be long and stern. It will tax our strength, our resources and our endurance to the utmost: It will involve every single one of us in great sacrifices and tribulation: and it can, indeed, only be won by means of that same spirit in us which alone can sustain us through the whole course of it. Collective action in thought and deed by all is essential. For of two things one must happen. Either the British Empire, and all it stands for, must overthrow and destroy the menace which alike threatens it and the world and its Christian civilization—or the reverse thing will occur. The laws of life admit of no exception whatever. The diseased part will either affect and eventually destroy the whole or the whole must affect and eventually destroy the diseased part. Therefore, "If thine eye offend thee, pluck it out and cast it from thee, for it is better one of thy members shall perish than thy whole body remain in (or be cast into) darkness." We do not see with our eyes. We see with our minds. "The lamp of thy body is thine eye: when thine eye is single thy whole body also is full of light: but when it is evil thy body also is full of darkness." Collective thought and action throughout the British Empire—and particularly on the part of every self-governing member nation of the Commonwealth which lies within it—must consequently be obtained to the full if we are to throw the whole of our united or collective power into the scales against the monstrous tyranny which is assailing us—"for he that is not with Me is against Me; and he that gathereth not with Me, scattereth."

This implies one essential prerequisite. For this full, collective thought and action cannot be obtained till every single man and woman becomes impelled by the spirit of God in them to play to the full his or her part, each in their respective and best qualified way, in this momentous and by far the greatest righteous War that has ever been waged. With that all powerful and invincible Spirit within us we shall win, not only the War,

but that infinitely more important attainment—the Peace which will follow it. Only by bearing in mind what has happened twice before in a single lifetime (1870, 1914) and by the knowledge gained of German characteristics and methods of warfare, on land, sea and from the air, can we visualize the difficult nature of the latter task, which perhaps can best be conveyed by recalling what Tacitus wrote 1800 years ago of the people from whom the Prussians have descended—"Craven in defeat: they know no law, human or divine, in Victory."

CONFLICTING SYSTEMS OF GOVERNMENT

Let us now consider this all important subject from a different viewpoint. This War is a struggle for supremacy between two systems of government—the Totalitarian and the Democratic; and one of the many paradoxes of these days is that British Ministers having in the past declared we had no intention of becoming involved in any ideological conflict, we are now involved up to the hilt in the greatest ideological War that has ever been fought! True, we have no black shirts, brown shirts, green shirts or red shirts, nor have we even a "Popular Front": indeed we have, and require, no shirt front whatever. Nevertheless, the fact remains that this War is being waged against a huge number of people the vast majority of whom believe in a system of government which vests control of them and their destinies in the hands of one man and his few intimate colleagues, by another huge body of people who believe in a system of government which not only makes those periodically elected to govern responsible to them, but which makes them also periodically responsible for their own government. That, briefly, is the contrast between the two. In the one case the individual citizen is permitted no liberty of thought or conscience whatever, and to that extent has no direct responsibility for his own government, which he either willingly or unwillingly vests in one man: in the other, freedom of thought and conscience is retained by the individual citizen and responsibility is exercised for his own government according to how his or her views are shared by the majority of electors. Each system has its advantages: each its weaknesses. There have, however, been but few instances in history of the sustained beneficent and wise rule of the many by the one, and a far greater number of instances of the abuse of power by the one over the many—indeed it was the base and ruthless abuse of power on the part of one man and his immediate supporters which caused the downfall of autocracy in Britain and gradually gave birth to that other system of government which is known as Democracy.

That is the system on which most thoughtful people base their hopes for the progress of the world: that is the system on which most of us believe Civilization itself is based; and that is the system we are fighting to preserve today. It cannot be too widely realized that Democracy today is on trial: or that it has already survived the first test which Hitler was convinced would bring about its downfall. For—paradoxical as it doubtless appears to him—we, as a free people, have voluntarily relegated our liberties for the period of the War to what, in effect, is a Dictatorship, in order that we may fight another Dictatorship successfully. Peace and War are two entirely different worlds. In times of Peace we can afford to risk conflict of opinion. In times of

national peril we cannot. A declaration of War against the foe that threatens us automatically impels all those who perceive the peril that then confronts the State to accept, without question, the guidance of a greater authority than their own in the conduct of it against that foe. Indeed it does more. For, since we perceive the State or Nation is nothing more or less than ourselves, it impels us to risk our lives and to offer our services in some form or other for a cause which is at once common to ourselves and our fellow men.

Now, everything is a matter of degree and comparison and, at bottom, we only know anything at all because of contrast with something else. If, for instance, there were only one colour in the world and that colour were red, it would be exactly the same as if there were no colour at all! Again, people who have lived all their lives at the base of a long, deep valley and never gone out of it, are not aware the atmosphere within it is enervating because they have never contrasted it with the air at the top of its high surrounding hills. These, of course, are hypothetical propositions: Nevertheless they apply with tremendous force to our lives here and now. Is it not a fact that, as a rule, we are scarcely aware of the value of what we have, until it is contrasted with what others have not, and fail to appreciate what is ours, particularly when it is inherited or given us free—such as health, eyesight, wealth and freedom—until we are in danger of losing it? How many of us really appreciated what we have inherited or possess—our lands, our liberty, our democratic system of government, and the freedom of thought, conscience and speech which we enjoy under it—until Hitler began to assail us? Is it not the contrast between his method of government and ours that has suddenly revealed to us the value of our own? Is it not the contrast and the struggle between good and evil which brings the knowledge and changes the course of our lives, according to how we respond or re-act to that knowledge? If the answer to these questions is "yes," is it not high time we turned on to ourselves the light of individual self-examination, faced up to realities and realized more vividly than in the past, our individual responsibilities as citizens?

For though we are fighting to preserve the Democratic system of government, which, under a practically universal franchise, does indubitably place, in times of Peace, the control of our destinies in our own hands, few things are more certain than that unless we open our hearts and minds to the cause and the object of this War and are prepared to benefit by the bitter lessons it is teaching us, we shall not merely drift back unconsciously to our former negative condition of mind when it ends, with nothing positive, real and enduring to base our lives upon, but, for the second time in the lives of most of us, it will have been fought in vain. With our consciences stirred as they are today, that is a contemplation from which every sincere, thoughtful person must recoil. Nevertheless, since we are all involved in majority rule, it will inevitably happen, unless we exercise our intelligence, free our minds of a good deal of cant, perceive with luminous clarity certain fundamental laws of life, which simply cannot with impunity be ignored, and resolutely strive to observe them ourselves and instil them in the minds of our children.

There is neither room nor need for ambiguity in re-

gard to this matter. We are all definitely prone to become enslaved by catch-words and insincere pious talk. It might be possible, for instance, to believe that all men are equal, mentally and physically, but for the fact that all men are different—a fact which man-made laws cannot alter. We have, moreover, largely become worshippers of symbols or words—"Liberty," "Commonwealth," "Democracy" and many others; yes, even "Christianity"—which, in reality, are words or symbols representing principles, all meaning or implying the fulfilment of certain obligations, duties and responsibilities, in the absence of which they become and are, in themselves, nothing: they can be nothing and will remain nothing, but symbols or words. It is not, for instance, the slightest use to profess ourselves Christians unless we strive to observe the principles, laws and commands which Christ laid down as fundamental to the Christian Faith: on the contrary, to profess what we are not, is but to reveal our insincerity and pretence, and to subject ourselves to His scathing remarks about hypocrites. This is all plainly implicit in His testing injunction—"If ye love me—ye will keep my Commandments." It is futile to beseech God to "Lighten our Darkness" unless we strive to observe these Commandments, and particularly the two great basic laws which Christ laid down for the good government of mankind. The laws are plain enough. The onus for their observance rests on us alone. Unless, therefore, we open our minds to the light which will drive the darkness out of them, we shall continue to dwell in darkness, and remain blind to the Truth. For, whether regarded from the spiritual, physical, moral or material viewpoint, light is positive and darkness negative. Light drives out darkness: darkness does not, and cannot, drive out light. It is the absence of light which creates darkness. When light appears darkness disappears. That is of course what Jesus meant when He said—"I am the Light of the World!" When, and only when, we perceive He was and is the Light of the World shall we begin to realize that God is spirit and also that the real ego of man is spiritual.

Again, the word "Commonwealth" means commonweal or common-good: it implies common or collective action, mutual aid, for the common good of all—in the absence of which it is nothing but a catchword, and a vain one! So with "Liberty" and "Freedom," neither of which can, in reality, be won, or retained, save through service of some kind or other to our fellow men: indeed the greater our service to our fellow men the greater our freedom and our happiness must be—for the simple reason that only through service to our fellow men can we render service to God. This (the nature and meaning of Freedom) is truly voiced in that beautiful prayer—so often mechanically read and repeated—"Oh, God—who art the author of Peace and Lover of concord, in knowledge of whom standeth our eternal life: whose service is perfect freedom" . . . If the word "Freedom" is wrongly interpreted as implying liberty to do just what we please, or what our particular form of hedonism or selfishness prompts us to do, it severely penalizes the liberty of our fellow men and creates chaos into the bargain. So with the word "Democracy," or government of the people by the people—which implies an enlightened and responsible electorate in the absence of which self-government can easily

be turned into self-destruction, in which all are involved. We do not hesitate to deny self-government to races of people whom we regard as more or less illiterate and irresponsible, because we are fully aware that until they realize what the science of government involves, and are capable of assuming responsibility for it, the grant of self government would react to their detriment as well as our own.

But can we, with honesty, claim that we are a very enlightened people ourselves? Would it not be more honest to acknowledge that, despite all scientific research has revealed, we are (or had become previous to the outbreak of war) a highly materialistic and selfish people, whose chief preoccupation has continuously been to get or gain some materialistic benefit for ourselves—regardless of the established fact that not only is selfishness an insane policy but that, quite definitely, it is not what a man (or a nation, which is merely a collection of men and women) gets, but what he gives, that makes him, and it, great. "Whosoever would become great among you shall be your Minister and whosoever would be chief among you shall be the servant of all."

As, under the democratic system of government, the people appoint their own parliamentary representatives, the men thus appointed do, without doubt, represent the characteristics of the majority of their electors: in other words, we, the people, are in the main governed as we deserve to be. If, therefore, we appoint men to administer the nation's will whom we should never think of appointing as administrators or trustees of our own individual wills the responsibility for their appointment rests not on them, but on us—the people. I have had no personal experience whatever of Canadian politics: but I have had considerable experience of politics in all the other self-governing Dominions. Over and over again have I come across men—scrupulous, straightforward, reliable, well educated, capable men—who, with no axe of their own to grind and frequently at considerable sacrifice, have consented to stand for Parliament only to find themselves subjected to abuse, and beaten at the polls by an unscrupulous opponent, frequently with a handle to his name and with plenty of money, who, by means of glib promises which he knows perfectly well cannot be fulfilled, literally gulls people, who ardently desire to obtain some materialistic benefit or other, into voting for him. Sometimes it is the other way about, and the candidate with no money and no title to his name beats the man with both. But more often (in what are termed "politics") the man who cloaks the truth best and promises most, the glib talker determined to get into parliament by hook or by crook, is sent there as representative of the people, than is the better and the more scrupulous candidate. Nor is that all. There is an element connected with "politics"—an element of intrigue, wire-pulling, and what is termed "graft"—which is wholly unworthy. The result is deplorable: for not only is political service (which should be one of the highest a man can render to the State) debased, but a considerable number of men "take up politics" for what they can "get out" of them.

Now, the best form of government is that which finds the best men for the service of the State. Are they forthcoming today? Is it not a fact that the best men—the most able, trustworthy and most respected men, whose

moral standard is high, and of whom there are happily thousands in every nation comprising the British Commonwealth—far from being attracted to "politics" are actually repelled from taking any part in them, for the reason that the moral standard of politics is such that they prefer to steer clear of them? In the course of a fairly long life, the greater part of which has been spent in the various self-governing Dominions, I have continuously asked men of the type referred to why they do not enter political life and the reply made to these enquiries has, in effect, almost invariably been—what I state.

Who is responsible for this state of affairs? Is it the politicians or is it the people? There is, and can be, only one answer to that question. For, under a practically universal suffrage, government of the people by the people throws the responsibility for it on to the people every time. The majority of us fail to realize it because, though we worship the word "Democracy," we fail to perceive the responsibility which the power to elect our parliamentary representatives implies. Nevertheless, it is the simple truth that, under this system of government, power and discretion lie, in reality, wholly with the electors. In my grandfather's time the politicians led the people—frequently by the nose. Today, under a practically universal franchise—which has been granted on the assumption that as all men are equal they are qualified to exercise it—the people, very largely indeed, lead the politicians. And we are all involved in the ultimate result!

Is that ultimate result good or bad? But for one great saving grace it would undoubtedly be bad, and in any event it is a costly one. For, being dependent on the votes of the people, the politician is far more prone to wait on public opinion than to create it, because he is accurately aware that, if he runs counter to it, he is liable to lose his job. That is why a certain type of politician has his ear continuously to the ground. Public opinion is a tremendous force. No democratic government can run counter to it. No measure can become law unless it reflects public opinion, and no measure can remain long on the statute book if public opinion is against it. That, in reality, is the indispensable element or essence of a Democracy, and it consequently controls policy. Policy, to be sound, must conform to realities, for the simple reason that realities cannot be made to conform to policy. The scope of any policy consequently limited by the measure of demand for it from the people themselves. In the sphere of foreign policy, for example, no government of any democratic State can adopt a policy which may lead the nation it represents into War, any more than, in the sphere of internal policy, it can introduce any great measure of social reform, unless, and until, it is aware that such a policy represents the views and wishes of the majority of that nation. As a general rule, before that can be done the mentality of the majority within it has to undergo a change, or in other words public opinion has to be generated and voiced in support of such a policy. This may take quite a time or only a few days, according to the event that occurs to reveal to that public the necessity of it, and to the ability of the people to perceive the necessity of advocating and supporting it. Responsibility is one thing: ability to respond is of course quite another. Yet, curiously enough, under a system which,

in reality, throws the onus of government on to the people themselves, the measure of their ability to respond reveals the measure of their sense of responsibility—as citizens, for themselves and for others.

Herein lies the saving grace! For the peoples of all the nations comprising the British Commonwealth possess one outstanding psychological characteristic which is not today shared in anything like the same degree by the peoples of any foreign country I know. I refer to a latent, albeit pronounced, common instinct or sense, in regard to essentials, which, when aroused (as in times of national need or peril, it invariably is) flashes so quickly from mind to mind that national opinion is created and voiced very rapidly, and is consequently quickly reflected in the policy of their respective governments. In this connection there is little difference between Canadians, Australians, South Africans, New Zealanders, Scots, Irish, Welsh and English. Let it be frankly admitted that we lack perspicacity and prescience, that our minds are slow to perceive, and that, having inherited vast portions of the earth's surface, together with our freedom, and enjoyed for years in our respective countries a general standard of living higher (with one possible exception) than that enjoyed by any other people, we have not only become selfish and lethargic, but reluctant to act or to embark on reform. But let it also be acknowledged that, at heart, we are a deeply religious clan; that, when we do perceive the need for national action and reform, we have never yet failed to embark on it, and that once we do embark on a task, the objective of which is recognized as vital to our preservation and well-being, we do not abandon it, but, on the contrary, stick to it till that objective has been won. There is, indeed, good reason for the old saying—"Trust the people," which has been voiced by our Sovereigns and statesmen from Queen Elizabeth's time to the present day.

STRUGGLE BETWEEN MORAL AND IMMORAL FORCES

We come, therefore, now to a highly important point—which can perhaps be concisely expressed thus. While it is true that this War is a struggle for supremacy between the Democratic and Totalitarian systems of government, it is also true that, in reality, it is the most vast and terrific struggle between moral and immoral forces that has ever been witnessed. It is not merely that "Mein Kampf" is in itself the most immoral book ever written but that, since it was published, the pernicious creed it advocates has so deranged the minds of the people over whom its author rules, that, coupled with the power he has gained and wields, both he and they have lost all moral sense and restraint. Hitler, as far back as 1923 declared—"We wish to have no other God but Germany": and, since that time, he has not only become Germany in his own estimation but in the estimation of those who worship. Indeed it has been truly said—"Hitler is Germany." Did space permit, it would be interesting to describe the process by means of which, over a series of years, this complete moral eclipse in Germany has been accomplished—for the attacks on all religions necessarily grew in volume as it became clearer and clearer that moral principles alone blocked the path towards the goal of National Socialism. Particularly has this been so in regard to Christianity, the attacks on which became cruder and sharper as the blas-

phemy of deifying Hitler rapidly gained ground. For instance, in 1935, The Frankfurter Zeitung reported—"In later years, when one will have a true measure for things as they are today, it will be said 'Christ was great, but Adolf Hitler was greater'": and later (as reported by Rauschning) Hitler's own views about Christianity were expressed by him thus—"One is either a German or a Christian. You cannot be both . . . What's to be done, you say? I shall tell you: we must prevent the Churches from doing anything but what they are doing—that is, losing ground day by day. Do you really believe the masses will ever be Christian again? Nonsense! Never again! That tale is finished. No one will listen to it again. But we can hasten matters. The parsons will be made to dig their own graves . . . I can guarantee they will replace their cross with our swastika."

Dozens of other blasphemous statements could be recorded, were it necessary, in proof of the assertion that this War is the most vast and terrific struggle between moral and immoral forces ever waged. It is unnecessary because we all know it. Deep in our consciousness lies a definite knowledge of what is moral and immoral. For we ("the masses") are Christian at heart and are never likely to be anything else. I am not here speaking or think of creeds and rituals, or of that top-hatted, frock-coated, genteel religion—which was recently described to me as "Churchianity." I am thinking and speaking of those fundamental principles of moral law on which our civilization is based, the mass non-observance of which creates chaos and the mass observance of which creates happiness and peace: of that innate but quite definite knowledge of what is right and what is wrong—that spirit which impels us to do the right thing and to refrain from doing the wrong. We all, in varying degrees, possess that knowledge and are aware of that spirit—anyway I have never come across a single man or woman who is not. It is frequently inarticulate because it is deep in our souls. But it is there: no honest person will, or indeed can deny it is there!

And from what source is it derived? It is derived from God—the spirit of Truth and Love, as revealed by the life and teaching of Jesus Christ. No sincere, thoughtful person will, or indeed can, deny this is so—for not only is every moral principle and ideal which we voice directly traceable to, and, in reality, based on the fundamental principles of life laid down by Christ, but they are vague and lack force unless they are based on His leadership. This is not a theory but a fact. There are some statements in the Gospels which appear contradictory and can be, and are frequently, twisted to harmonize with the pre-conceived views of materialistic minded people who seek to undermine the Truth revealed in them. Nevertheless, not only do the Gospels comprise by far the greatest educational treatise ever written, but it is as impossible to undermine the Truth revealed in them as it is to make rivers run backwards from the sea. This War, therefore, is something more than a struggle between moral and immoral forces. It is, in reality, the most vast and terrific struggle between Christian and non-Christian forces that has ever taken place. By common consent *we are fighting to uphold the law of Christ against the law of paganism and brute force.*

And here we come full circle. For, obviously, if we

are to uphold successfully the laws of Christ, we must observe or at least strive to observe those laws ourselves in our individual thinking and acting: and if we had already all reached the stage when it could, with truth, be said that with common comprehension or understanding, we were fighting to uphold the laws of Christ, we should already have the full hearted co-operative action of every single individual in every nation of the British Commonwealth who calls him or herself a Christian or professes belief in Christianity. Quite obviously we have not reached that stage. There is all the difference in the world between the theory and the act. The mere profession of a faith is worthless—unless we demonstrate it. Take for example the enormous cost of this great Crusade, and the disastrous results of inflation which, if we permit it, will affect us all and which can only be avoided if we all make sacrifices for a cause which is common to us all. We have all been advised that, in the interest of that common cause, it is essential we should all refrain from spending money on non-essentials in order that we may all lend the money thus saved to our respective governments. Can we all honestly say we are doing this, and is it yet realized by those who are not, that they are in reality throwing a disproportionate share of this cost on those who are? In this, and many other respects, we have not reached the stage when we can either truthfully say we are all whole-heartedly in this gigantic struggle against immorality or that we all perceive it is, in reality, being fought to uphold the law of Christ against paganism and brute force. We are all, indeed, as far from a certain poor widow who cast into the treasury all she possessed as we are from treating our fellow-men as we should wish them to treat us. The War has not yet come to our very doors—as in Britain, where the destruction of life and property has already welded all sections of the British peoples into such an unflinching, co-operative, single whole that fellowship and mutual aid is alike universal, material possessions count for very little, and the pooling of resources is the order of the day.

THE CHOICE AND ISSUE

We have, however, reached a stage when—and after the rude awakening from the dangerous complacency into which we had fallen—there has already emerged from the confusion of thought that immediately followed it, a clarification of the great issues at stake and of the choice of two alternatives that lay before us. I say "two," because experience has already proved there is no such thing as neutrality in this struggle: Those who are not for us being, in reality, against us. Consequently the knowledge has already flashed that if we are Christians, nay, if we profess ourselves Christians, we cannot possibly be neutral in regard to it, and that in very truth we have either got to be *pro* Christ or *anti* Christ. It has to be one or the other. It cannot possibly be both.

It is the realization of this fact which has awakened the minds of the (comparative) few to the blazing madness of our educational system, which has hitherto either relegated religious teaching to a subordinate place or has expelled it from its curriculum. This is one of other outward and visible signs of the inward and spiritual grace that is now (as the direct result of this War) be-

ginning to function in and illuminate our minds; and it is direct evidence of the dawning knowledge that what we sow we must reap. But though it appears—judging from the letters received by me from South Africa, New Zealand, Australia and Britain—that realization of this deplorable sin of omission in our system of education is already widespread, it is also evident that at present, it is voiced only by the few and not by the many; and, further, that the cause of it, and the blame for it, is judged to lie entirely either with churches or governments! This is surely a grave error. There is, and can be, no question that reform of our educational system—to the extent, at least, that the two basic laws of our national faith, and the truth and necessity of them, are taught and demonstrated by qualified teachers, in our national schools—is the greatest social need of these days. Moreover, this need is urgent; because *if the principles for which this War is being fought are not instilled into the minds of our children now, it may not be possible to apply them to the later new and better world we are fighting to create.* There is laid, therefore, on us, the peoples of this generation, a two-fold duty: first, of awakening to the indisputable fact that Civilization (as we know it) does, and always must, depend on the moral principles of Christianity, and, second, of seeing to it that the civilization of tomorrow shall bear witness to the knowledge and strength of this our national faith, and be the fruits of our sacrifices, our tribulation, and our—victory.

But we can neither successfully fulfil this duty nor accomplish this highly important and pressing reform, by attributing blame to governments and churches and thus at the outset ignoring the injunctions of Him whose Leadership we must accept if we are to approach it by the only right road. Few things are more futile than blame: and the exhortation "Judge not lest ye be judged" is one which, if ignored, will always recoil on ourselves with boomerang effect. In the case of governments, this will be at once perceived directly it is realized more widely than at present, that (under the Democratic system) responsibility for their own government lies with the people, whose characteristics and desires are, in the main, reflected by the men they elect as their parliamentary representatives. Consequently, in the absence of popular demand for a particular reform, it is extremely difficult, if not impossible, for any democratic government to introduce it. On the other hand, in the event of popular demand for a particular reform being made manifest, it is impossible for any democratic government not to introduce it. It is the people, therefore, we ourselves, and not our governments whom we must judge or blame, if we are so unwise to blame or judge at all. For responsibility in this matter lies, at bottom, with us, the people: and it is indubitably true that by the measure of our ability to respond to the urgent call for this particular reform in our educational system, will be revealed the measure of our responsibility as Christian citizens. We are governed as we desire, and deserve, to be.

And this responsibility is, and obviously must be shared by the Churches themselves: indeed, by the very nature of the case, it falls on them even more heavily than on the people—whose righteous thinking, living and acting and, consequently, whose spiritual welfare is the object of the Mission their respective Leaders or

Heads (Cardinals and Bishops, Clergy or Priests, Readers and Teachers) are appointed to promote.

It would appear, from the above mentioned sources of information, that criticism of, and the blame attributed to, Churches in regard to this deplorable omission in our educational system, is based on the assumption that, because the form and method of teaching Christianity among our Churches is not uniform, because it differs according to the Articles of Faith, the creeds, dogmas and rituals—or the absence of them—by means of which they approach, expound and teach the same divine fundamental Truth, unity of opinion in regard to teaching in our national schools the two great fundamental laws on which that Truth is based and through the observance of which it is demonstrated, cannot be obtained—for the reason that, as every Church firmly believes its own method of expounding and teaching Christianity is the only true and right one, not only do they each desire that one to be taught in our national schools but, in default of that one being taught, they will not consent to the principles of our national faith being taught in them at all. In other words, the blame attributed to and the criticism of Churches appears to be based on the assumption that the Churches themselves block the way to the most pressing and essential social reform of these times, and that Churches—and (since the politicians all desire to obtain the votes of their respective adherents) consequently governments—and not the people, are the parties to be arraigned.

This assumption is surely based on a fallacy. Whatever justification there may have been for it in the past, I am convinced it is unwarranted today. One has but to contrast the size and nature of the gulf which in former times divided the Christian Churches with the fellowship of feeling and aim prevailing among them today, to realize that not only have the appalling persecutions and torments inflicted on their respective "heretics" at one period of our history (from the very thought of which we all shrink now) gone for ever, and that the word "heretic" has disappeared, unnoticed, from our religious vocabulary, but that the last two decades have been notable for the successful efforts made by successive occupants of the Papal throne and the Heads or Leaders of the English Catholic or Anglican Church, to promote the disposition of the adherents of both to think favourably and kindly of each other. Within the latter section of the Christian Church many changes have taken place which fifty years ago seemed impossible. Freedom of conscience no longer implies excommunication. Ministers of the formerly termed "Non-conformist" Churches now preach in Westminster Abbey and St. Paul's Cathedral and in the pulpits of Anglican Churches throughout the British Commonwealth. The unmistakable tendency among the Christian Churches, even before the outbreak of War, has been, for years past, to draw closer together in purpose and aim, to break down unworthy barriers, not to create them; to promote unity in essentials rather than discord: and all this has been unostentatiously accomplished without compromising any distinction of creed whatever. Indeed, it is in accord with the teaching of St. Augustine, "*in essentiis—unitas: in dubiis—libertas: in omnibus—caritas*" (In essentials—unity: in doubtful things—liberty: in all things—charity, or fellowship). And, since the outbreak of War, the spirit which has

impelled this unmistakable movement has functioned in all minds to such an extent that today it is literally true that all Christians of whatever persuasion are ranged in one camp against a pernicious pagan doctrine which is anti-Christian to its very core.

For these reasons alone, therefore, the suggestion that the Churches would oppose the teaching in our State or National schools of the fundamental ethics on which the Christian faith is based, and are themselves responsible for the present deplorable lack of it, appears fallacious, unreasonable and, indeed, unworthy. It springs from the pre-conceived ideas of people who make it and who are themselves desirous of opposing it. I am the more convinced that this is so because, in the course of the last twenty years, I have had many conversations on the subject with many different representatives of both sections of the Catholic (the Roman and the Anglican) Church, and of the United Churches, and, far from discovering among them any opposition whatever, I have found support and recognition among them all that an educational system which precludes the teaching of morality based on the ethics of Christianity, constitutes a national weakness which has already undermined and still tends to undermine the morality of the nation. It has been pointed out to me over and over again that it was, and is, for this reason that both sections of the (Catholic) Church maintain their own schools, in which their respective method of demonstrating and inculcating the ethics of Christianity can be and are taught—which in no way need preclude the attendance at national schools of children whose parents desire they should adhere to them. Indeed one result of these, my own, studies and investigations has been that I have found the only opposition to religious teaching in our national schools emanates from Communists—of whom there are many in our schools and universities. And this is not surprising: for Communism, like National Socialism, is quite definitely anti-Christ.

REFORM DEPENDS ON PUBLIC DEMAND

No!—we shall neither remedy the present deplorable state of affairs nor carry this urgent reform by criticizing and attributing blame to Churches and governments.

Hands Across the Sea

LAWRENCE GREENLEAF

Here's "Hands across the sea!" good sirs, here's "Hands across the sea!"

To every isle and continent where'er our brethren be;

For we are one in sympathy, as we are one in name;

The self-same tools are bright with use and mystic lights aflame;

The same designs on trestle-board by which our tasks are wrought,

Their symbol-truths impressed on heart and centered in our thought.

For that which counts for greatest good is through the lives of each.

Who by their acts exemplify the principles we teach.

Moreover you cannot make people good by Act of Parliament, nor can Churches do more than point out the way and exhort people to follow it. The reform ordaining that the ethics of Christianity shall be taught in our national schools will be carried when, and only when, there is demonstrated a widespread and unmistakable demand for it. This demonstration depends, in the first instance, on the acts of men and women—not of parliaments: and, since thought precedes action, it is surely the imperative duty of us all, and particularly parents, to open our minds to the subject, and then, for the ever increasing number of those who perceive the urgency and dire necessity of it, to do something to promote it. For our individual responsibility in this matter cannot be shelved. Nor can a great and important reform such as this be carried to its goal by people who express satisfaction that "somebody is doing something at last"—and do nothing themselves! It is the act that matters—on the part of the many, not merely the few. And, though thought precedes the act, it is the Spirit which impels both. This is the very essence of the matter! At present the minds of the vast majority of us are either asleep or, half conscious, are groping about in doubt and darkness behind closed doors. We shall continue to do this until it is realized it is Christ who is standing on the threshold of them—waiting for admission.

Is it not high time that we, of the Home Front—whose husbands, wives, sons and daughters, whose brothers, sisters, relatives and friends, are fighting, working and enduring, in one collective whole, to uphold on the fields of actual battle the law of Christ against paganism and brute force—is it not time we awoke, exercised our intelligence, opened the door and let Him in? It is certain that, until we do this, we shall neither perceive the cause of this war nor the lesson it is teaching us. It is also certain that if and when, in all humility we do it, the darkness in which we are living will instantly disappear and we shall not only perceive both, but, by accepting the Leadership of Christ in this matter as in all else, we shall all become united and move both rapidly and irresistibly to the desired objective—

"Suffer the little children . . . to come unto Me."

The world's great heart is throbbing with the spirit of unrest;

We hear the cry that wellet up from peoples long oppressed;

We see the rule of mammon and the grasping hand of greed,
The travesties of justice and the toiler's bitter need,
The striving for the mastery, the ever-present fear,
With nation watching nation, and the war-clouds hovering near;

And the question ever riseth as portentous signs we trace,
What will the final outcome be, and what the saving grace?

And Masonry makes answer with its never-changing plan—
The Fatherhood of God, the Brotherhood of Man!



MARCH ANNIVERSARIES

Henry Eckford, who built many ships during the War of 1812 and was appointed naval constructor at the Brooklyn Navy Yard (1817-20), was born at Irvine, Scotland, March 12, 1775. He was Master of Fortitude Lodge No. 84 (now No. 19), Brooklyn, N. Y.

Gen. Joseph Vance, an officer in the War of 1812 and Governor of Ohio (1836-38), was born at Washington, Pa., March 21, 1786, and was a member of Harmony Lodge, Springfield, Ohio.

Albion K. Parris, Governor of Maine (1822-27), U. S. Senator and Judge of the Supreme Court of that state, became a member of Ancient Landmark Lodge No. 17, Portland, Me., March 15, 1809.

Thomas L. James, U. S. Postmaster General under President Garfield, was born at Utica, N. Y., March 29, 1831, and was a member of Hamilton (N. Y.) Lodge No. 120.

Wilbur F. Foster, 33d, Grand Master of Tennessee (1879) and Grand Commander of Knights Templar in that state (1878), was made a Master Mason in Cumberland Lodge No. 8, Nashville, Tenn., March 26, 1857. He died in that city, March 26, 1922.

Gen. Benjam C. Howard, an officer in the War of 1812, member of Congress from Maryland for several terms, and 15th Grand Master of Maryland, died at Baltimore, March 6, 1872.

Charles E. Rosenbaum, 33d, Lieutenant Grand Commander and Dean of the Southern Supreme Council at the time of his death in 1930, was made a Master Mason in Magnolia Lodge No. 60, Little Rock, Ark., in March, 1886.

Samuel D. Nicholson, 32d, U. S. Senator from Colorado (1921-23), died at Denver, March 24, 1923.

John Philip Sousa, famous composer and bandmaster, a member of the York Rite and Shrine, died at Reading, Pa., March 6, 1932.

Edwin Markham, poet, writer and lecturer, who was made a Mason in Acacia Lodge No. 92, at Coloma, Calif., in the early eighties, died at Westerleigh, S. I., N. Y., March 7, 1940.

LIVING BRETHREN

William P. Filmer, 33d, Lieutenant Grand Commander of the Southern Supreme Council and Grand Treasurer of the Grand Lodge of California, was born at New York City, March 2, 1866.

Maj. Gen. Amos A. Fries, 33d, former Chief of Chemical Warfare Service,

U. S. A., was born at Dabello, Wis., March 17, 1873. He is a Knight Templar and received the 32nd degree of the Scottish Rite in Washington, D. C., March 25, 1919.

Paul B. Johnson, former member of Congress from Mississippi and present Governor of that state, was born at Hillsboro, Miss., March 23, 1880, and is a member of Hattiesburg, (Miss.) Lodge No. 397.

Frank C. Jones, 33d, Grand Master of Texas (1916-17), Past Grand Commander of Knights Templar in that state, received the 32nd degree at Galveston, Texas, March 4, 1904.

Morris Sheppard, U. S. Senator from Texas since 1913, received the 32nd degree in the Scottish Rite at Dallas, Texas, March 21, 1907.

Marquess of Ailsa, 33d, an Active Member of the Supreme Council of Scotland, was elected First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland, March 7, 1913, and is still serving in that capacity.

Harry S. Truman, U. S. Senator from Missouri, received the 32nd degree of the Scottish Rite at Kansas City, Mo., March 31, 1917. He is a Knight Templar and a member of the Shrine.

John W. Bricker, 33d, and Knight Templar, and present Governor of Ohio, was made a Master Mason in Mt. Sterling (Ohio) Lodge No. 269, March 7, 1918.

Dr. John C. Palmer, 33d, Grand Chaplain of the Grand Lodge of the District of Columbia and former Chaplain of the Southern Supreme Council, received the 32nd degree of the Scottish Rite at Washington, March 25, 1919.

Thomas E. Dewey, 32d, and Shriner, was born at Owosso, Michigan, on March 24, 1902.

LONDON LODGES

MEET REGULARLY

The 1,200 Masonic lodges of London, England, continue to meet at their regular times despite the difficulties imposed by the war. Meeting times have, in many instances, been changed to daylight hours, and the place of meeting is not always the same due to the damage inflicted by German bombs, but the lodges have carried on with courage and fortitude.

The central home of the Craft in London remains open twenty-four hours each day, and non-members are sheltered from shrapnel and bomb blasts as well as mem-

bers of the Fraternity. London lodges have also kept up their excellent record in contributing to the various Masonic charities.

JUSTICE VAN DEVANTER DIES

Willis Van Devanter, 32d, Retired Associate Justice of the United States Supreme Court, died in Washington, D. C., on February 8, 1941, at the age of 81 years. Though ill for a number of years, his sudden death was a surprise to his family and friends.

Justice Van Devanter was a member of Acacia Lodge No. 11, Cheyenne, Wyo., and received the 32nd degree there on February 7, 1897. He was appointed to the U. S. Supreme Court in 1910 and remained a member of that body until his retirement in 1937.

LOUIS L. EMMERSON, 33°

Louis Lincoln Emmerson, 33d, Active Member in Illinois of the Supreme Council, 33d, A.A.S.R., Northern Masonic Jurisdiction, U.S.A., died at his home in Mt. Vernon, Ill., on February 4, 1941. He was a former Governor and Secretary of State in Illinois, and was always an active Mason.

Mr. Emmerson was born in Albion, Ill., on December 27, 1863, and was made a Master Mason in Mt. Vernon (Ill.) Lodge No. 31 in 1890. He received the Scottish Rite degrees in Chicago, but later transferred to the East St. Louis, Ill., Bodies. Receiving the 33d Degree Honorary in 1911, he was elected an Active Member of the Northern Supreme Council in 1928.

Prominent in almost all branches of Masonry, Mr. Emmerson was a Past Master of his home lodge, Past Grand High Priest of Royal Arch Masonry, and Past Grand Commander of Knights Templar, of Illinois.

NEEDS FUNDS TO CARRY ON

The Royal Masonic Hospital of England is working in conjunction with the War Office in order to provide for the sick and wounded in the most efficient manner. German bombings and other acts of war against Britain have greatly increased the need for hospital facilities, and to meet this challenge the Royal Masonic Hospital has added a number of beds.

Despite this added service, the Hospital still cares for Masonic patients. Naturally this enlargement increased the need

for financial assistance, a need which the English Masons are meeting with their customary promptness and generosity.

English Masons operated three hospitals during the World War and cared for more than 4,000 soldiers between 1916 and 1920. The success of this service caused them to establish the present Royal Masonic Hospital, and once again soldiers are being cared for by the Craft.

The early response of the British Masons to meet the costs of expansion was magnificent, but funds for operating expenses are still badly needed. To meet this need, a special war-time appeal is being made to the individual lodges and Masons of the United Grand Lodge of England. Any contributions would be welcomed by the Board of Management, Royal Masonic Hospital, Ravenscourt Park, London, W.6, England.

BELGIAN GIFT

Camille Cutt, Minister of Finance of the Belgian Government in Exile, recently presented the British Government with a gift of 100,000 pounds to be used in the prosecution of the war against Germany and Italy. Though Belgium, itself, is in the hands of the enemy, the Government in Exile carries on in London, along with similar governments of other invaded nations.

Besides the British Government, headed by Winston Churchill, London now houses the Polish Government of General Sikorski, the Czechoslovakian Government of Dr. Eduard Benes, the Norwegian of King Haakon, the Belgian of M. Pierlot, and the Dutch of Queen Wilhelmina.

Armed forces of these nations also are fighting with Great Britain, and today many of the famous men of many lands, driven from their homes by Nazi Germany, have sought refuge in England. Many of them are world famous for their creative writing, scholarship, or scientific research, but were unable to continue their work under the iron rule of Adolf Hitler.

WITH THE CRAFT IN ENGLAND

Money contributed by Masons and Masonic lodges from overseas has been used to give immediate aid to Masons and their dependents before the regular channels of assistance could relieve those suffering from want due to war and enemy action. The United Grand Lodge of England gave special recognition to this important work at its last Quarterly Communication in December, 1940.

The Grand Lodge also announced that the donation of Masonic jewels by English Masons has enabled it to forward 10,000 pounds to the British Government for prosecution of the war against Hitler, and that another contribution of 10,000 pounds will soon be made. The jewels, many of them priceless for sentimental reasons, have been contributed

gladly by the English Masons. They are melted down and the metal sold at its cash value.

The Grand Lodge emphasized the need for British lodges to continue their regular meetings as long as possible. Reports throughout the British Islands indicated that most lodges are continuing their regular work despite the difficulties imposed by war conditions.

VETERANS HONORED

Mount Vernon Masonic Lodge No. 3, Albany, N.Y., honored eight of its oldest members February 17, 1941, when these veteran Masons received 50-year Service Medals awarded by the Grand Lodge of New York. Presentation was by Past Master Walter J. Allard, District Deputy Grand Master of the Albany Masonic District.

Those receiving the medals and the years in which they became Master Masons were: Eugene P. Miller, 1882; Ferdinand Ehrmann, 1883; Arthur Blair, 1884; Charles Stark, 1885; John E. Frederick, 1886; Theodore P. Bailey, 1888; Edwin F. Hunting, 1888; John M. Stearns, 1889.

GRAND LODGE OF VIRGINIA

Representatives from about three-fourths of the 333 Masonic lodges of Virginia attended the 163rd annual communication of the Grand Lodge of that state, in Richmond on February 11, 12 and 13, 1941. Grand Master Thomas J. Traylor of Roanoke presided, and Clarence D. Freeman of Portsmouth was elected Grand Master for the coming year.

The reports of the various committees showed that the Craft is progressing in Virginia and that the various altruistic features are in excellent condition.

Oil portraits of four Past Grand Masters were presented to the Grand Lodge.

The number of distinguished Masonic visitors was unusually large.

One afternoon of the communication was spent at the Virginia Masonic Home, where the Masons were entertained by the 171 children being cared for in the institution. The Masons of Virginia also have a tuberculosis pavilion on the grounds of the State Hospital, and the Order of the Eastern Star has a Home for Old People in Richmond that is doing excellent work. Also in operation is a plan of giving grants, or pensions, to the widows of Masons, which enables them to live in their home communities with their friends and relatives.

The 6th annual reunion of the Clifford H. Rudd Scottish Rite Class took place during the communication. More than half the original class of twenty-two members attended, including three Past Grand Masters of the Grand Lodge of Virginia—C. Vernon Eddy, John T. Cochran and Thomas W. Hooper. President of the class is Otis Green.

PANIC AVERTED BY STAR HEAD

Mrs. Hazel F. Murray, Worthy Matron of the Wellesley, Mass., Chapter, Order of Eastern Star, is credited with averting a possible panic when fire trapped 350 members of the Order on the third floor of the building in which they were meeting on January 23, 1941. With the first two floors in flames, Mrs. Murray quieted the excitement and cautioned the members to go down the fire escape in a quiet, orderly manner.

Her advice prevailed, and the 350 men and women, clad in tuxedos and evening gowns, descended safely to the ground. Two hundred reached safety by way of the fire escape, while 150 were rescued by ladders placed against the burning building by firemen.

UNITED GRAND LODGE

OF ENGLAND

The comparative safety from German bombing raids during daylight hours caused the United Grand Lodge of England to convene its last Quarterly Communication, on December 4, 1940, at 12:15 p.m. It was held in Freemason's Hall, Great Queen Street, in London, with the Pro Grand Master, the Earl of Harewood, presiding.

The golden throne, a feature of the Temple, has been removed to a place of greater safety. It was given to the Hall by the Province of Kent, and was first occupied by the late Lord Cornwallis, who was, at the time, Deputy Grand Master of the Provincial Grand Lodge.

93rd BIRTHDAY

Francis E. White, 33d, Los Angeles, Calif., celebrated his 93rd birth anniversary on January 19, 1941. For many years Mr. White was Grand Secretary of the Grand Lodge of Nebraska, but moved to California a few years ago. He received the 33rd Degree Honorary on December 4, 1909 from the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A.

INTERNATIONAL HIGH NOON CLUB CRUISE

Plans for the eighth annual Masonic cruise under the auspices of the International High Noon Club have been completed. Members of the Board of Governors and representatives of the Swedish American Line have selected Cap Haitien, Haiti, and Kingston, Jamaica, as the two ports to be visited on the 1941 trip. M.W. Charles H. Johnson, hon. permanent chairman, further announced that the date of sailing would be Friday, October 17th, at 5 P.M.

The cruise again will be made aboard the motorliner "Kungsholm", on which the club was founded, February 22nd, 1929. Meetings of members of the club and of the Eastern Star will be held while the ship is sailing towards its first port of call. Relatives and friends of the brethren

and members of Eastern Star again will be invited to go on this cruise.

Communications received from Cap Haitien and from Kingston indicate a warm welcome awaits the visitors and it is expected an exceptionally interesting program of Masonic events will be arranged for the party during its stay in Kingston.

The selection of Cap Haitien and Kingston should make the coming cruise one of the best so far held, as both places are among the most fascinating and beautiful in the West Indies.

Three days after leaving New York, the "Kungsholm" will arrive at Cap Haitien. An inspection of the city will be followed by a trip to Sans Souci, once the palace of Henri Christophe, better known as the "Black Majesty". The ruins of this building still have a good idea of the beauty of this structure and the tremendous amount of money that was expended in building it.

Leaving Cap Haitien the "Kungsholm" proceeds three hundred and twenty-eight miles to Kingston, Jamaica, arriving there Wednesday, October 22nd, where the party will be welcomed by a distinguished group of Master Masons.

When the greetings and the responses have been completed, the trips to the many points of interest on this beautiful island will begin. Jamaica has been called the loveliest of the West Indies islands and some have said that there are few places in the world that can rival it in beauty.

On leaving the ship, a drive is made through the city, lovely in its arrangement, to Constant Springs Hotel, one of the finest in this part of the world. Leaving there, the drive will continue on through the gorge of Rio Cobre and on to Spanish Town. Here, in the old capital, rich in legend and lore, will be seen the old Cathedral under whose floors are interred some of the island's most illustrious dead. Proceeding, the party is taken farther into the country, past

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groves of palms, banana plantations, large silk-cotton trees and sugar plantations. Along the route will be viewed scenes of bewildering beauty and native homes, with their dwellers living the lives of primitive peoples. Taking the Old Hope Road, the Botanical Garden at Hope is reached. Here will be seen what is said to be the finest collection of orchids growing anywhere. Flowers of such exquisite beauty and of such delicate colorings as to defy description. The return to Kingston will be past Up Park Camp, Holy Trinity Cathedral and through another of the island's beautiful spots, Victoria Gardens, and then back

through the shopping district. At night it is expected that the brethren will be guests of one of the lodges, where an emergent meeting may be called. Entertainment for the ladies during the evening is planned.

At sea, many novel forms of entertainment will be provided, in addition to the usual ship-board activities.

The International High Noon Club has sponsored more than one hundred meetings of Master Masons, all held on the high seas. From the original seventy members who attended its first meeting, the organization has grown until it now numbers more than five thousand brethren



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At a recent meeting of the Board of Governors thirty-eight members of the Club were appointed members of the Governor's Committee for 1941.

The Swedish American again will voluntarily contribute a percentage of the passage money of each member of the Masonic group to the Grand Lodge to be added to the fund for the maintenance of the George Washington Masonic Shrine at Tappan, New York.

The cruise has been arranged so that those so wishing can be back in time to go to their places of business Monday morning. The entire trip, covering 3120 miles, will take almost ten days.

[The editor of THE CRAFTSMAN, who has made six cruises with the I.H.N.C., can vouch for the unequalled hospitality of the Swedish-American line and the rare fraternal value of these Masonic cruises].

All Sorts

WELL, WELL!

"You'd better lengthen those skirts, Mary," admonished mother.

"Why?"

"Some man may come in the office and mistake you for a little girl and try to take you on his lap."

"Well?"

POLITICIAN PERHAPS

A colored preacher was hearing confession. In the middle of it, he stopped the young sinner, saying, "Young man, you ain't confessin'—you's braggin'."

UP ON THEM

Professor (during lecture): "Now you all know what a molecule is—"

Highbrow Student (interrupting): "Most of us do. But perhaps for the benefit of those who have never been up in one, you'd better explain."

O.K. BUT —

The teacher turned on Freddie: "I shall have to keep you after class again today Freddie."

"O.K. by me," replied the ten year old. "I don't care, if you don't. But half the people in town already say we're going together."

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Two men were hotly discussing the merits of a book. Finally, one of them said to the other:

First—No, friend, you won't appreciate it. You never wrote a book yourself.

Second—No, and I never laid an egg, but I'm a better judge of an omelet than any hen in the country.

* * *

MAYBE A "QUIZ" KID

Boss: "Is there an encyclopedia in the office?"

Office Boy (politely): "No, sir, but what is it you wish to know?"

* * *

GLAND TROUBLE

Prof.—What did you find out about the salivary gland?

Student—I couldn't find a thing, Prof. They're too darn secretive.

* * *

ABSENT

Mrs. Diggs—Where is the car?

Professor Diggs—Dear me! Did I take the car out?

Mrs. Diggs—You certainly did. You drove it to town.

Professor Diggs—How odd! I remember now, after I got out, I turned around to thank the man who gave me the lift, and wondered where he had gone.

* * *

OUT OF BOUNDS

Said an excited citizen to a candidate: I wouldn't vote for you if you were the Angel Gabriel.

To which the politician replied: If I were the Angel Gabriel, you wouldn't even be in my precinct.

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